he Christian Socialist

The Golden Rule Against the [illegible]le of Gold

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To All the Working Men and Women of Massachusetts and Elsewhere

FELLOW WORKERS:

We, textile workers of Lawrence, are on strike; we are striking against unbearable conditions.

It is not sufficient that our wages were low, but the masters, taking advantage of the fifty-four hour law that was passed to reduce the admittedly too long working hours of women and children, have cut our pay an average of fifty cents a week, which to us means ten loaves of bread.

According to the figures furnished by the other side, the manufacturers paid out in wages on January 13, for one week's work on the fifty-four hour basis, to a total number of 25,000 operatives, the sum of $150,000, or an average of six dollars per week, and in making up the average it must be considered that the high weekly wages of the overseers, etc., of the mill, figure in the total wages paid.

It is considered and admitted that this is the busy season, and if six dollars a week is the average wage in the busy season, then, fellow workers, consider what must be our miserable lot in the slack periods.

For years past it was not sufficient that the employers had forced conditions upon us that gradually and surely broke up our homes, and what was left was but an excuse; they have forced our wives to the mills to work alongside of us, not that their wages be levelled up to [illegible], but that the men's be reduced, and they be forced to compete with women.

They have taken away our wives from the home, our children [illegible] of the schools and [illegible]

[illegible] past years the operators have gradually reduced our wages, and at the same time have speeded up the machines so that we turn out in some cases three times the amount of work and receive about one-third of the old rate. All this is admitted, although unwillingly, by the opposition. The secretary of the Wool Manufacturers' Association, Mr. Marvin, admits that the wages paid in the textile industry are the lowest in any industry in America.

It is not sufficient that we had drunk all the bitterness that the cup of misery contained; the masters proposed that we must drink of it to the very dregs.

Taking advantage of the 54-hour law, they have, it is true, cut the wages, and are now making it their war-cry: "Fifty-four hours' pay for fifty-four hours' work;" but we submit to a candid world the fact that the hours have only been reduced "officially," and in order to comply with the law, but some of the mills are stealing sufficient time around the hours of starting and quitting each day in the week to make up the two hours "reduced."

If the cut in wages is allowed to stand, then the weavers and loomfixers, because of the insufficientness of their wages and because of the lure of the premium or bonus at the end of the week, will speed up the looms and weave fifty-six hours into fifty-four; thus all the other workers who are week-day workers and who feed up to the looms, will have to work that much faster in order to keep it up. It requires little imagination to see that a condition of that nature will have a tendency to make our lot more precarious; it will mean a saving for the companies, the driving of the workers at a speed that more surely than now will soon wreck their nerves and lives and fill the cemeteries with overworked slaves; it will drive the old, our fathers and mothers, who in the past have given of their lives all that is best in weaving cloth for the operators, to compete with their sons and daughters; in competing with younger men and women they will gradually be driven out of the mills and the responsibility and burden on the sons and daughters will be greater, and by that the masters figure to turn matters that much more to their advantage.

Because we dared to rebel, militiamen have been sent to drive us back to work, and already the bayonets of hired Hessians have been wetted in the blood of our fellow workers.

Fellow workers! Men and women! Take heed! We are waging a battle that means much to us, but we are equally fighting the battle of the wage workers throughout this state who have been affected as we have. If we can, by our devotion and your support, win, it will mean a victory for all the workers of this state and all the workers in the wool and cotton industry. If lack of support on your part drives us back into the mills, then, not only we, but you, may prepare yourselves for the lash that the masters will lay on with that much more force.

We must win this fight! Our lot is beyond resignation. We must resist now or all hopes in the future are lost.

So we appeal to all the workers, men, women and children, [illegible] remember that many of our fellow-workers have [illegible] between themselves and starvation.

Financial aid is needed, and needed quickly. He who gives quickly gives doubly. We propose to establish a commissary for the needy and we ask for clothes, provisions and money. Get among your shopmates, make collections in the mills and factories, hold meetings to raise funds, and protest against the way political and military agents of the masters have treated us. Send for subscription lists to use among your fellow workers. Send committees to business houses in your cities to secure and send provisions of all sorts.

Address all communications and make out all money orders to "Textile Workers' Strike Committee," Joseph Bedard, Secretary, [illegible] Mason street, Lawrence, Mass.

To the aid of your fellow workers who are battling against worse misery than the past. An injury to one is an injury to all. It is we who are in need today; who knows, it may be your turn to ask us after our victory?

Sincerely yours for the cause of twenty-five thousand men, women and children.

STRIKE COMMITTEE,
Joseph Bedard, Secretary.

P. S.—Our demands on the operators: Fifteen per cent increase in wages and prices on the fifty-four hour basis. Abolition of the premium system. Double time and pay for all overtime. All strikers must be taken back to their positions occupied before the strike.

WORKERS REFUSE SETTLEMENT

Twenty-five thousand men and women have been working at Lawrence, Mass., for less than $6.00 per week. They ask an increase of 15 per cent, which is, on the average, only 90 cents per week. The Companies, after killing some of the strikers and arousing the nation to anger by their attacks on women and children, now offer an increase of 5 per cent, or 30 cents per week! Owing to Company manipulations the strikers declare this would amount to less. The strikers naturally refused the overture with scorn.

Meanwhile both houses of Congress are busy with bills demanding a rigid investigation.

When did Congressman W. B. Wilson, Democrat Union Labor member, ever before demand a Congressional investigation of a strike? Was it the presence of a Socialist [illegible] that inspired him this time? [illegible] and others were unwilling for the Socialist to have all the laurels.

Senator Poindexter of Washington deserves the thanks of all workers for going to investigate the Lawrence strike at his own expense. His report to the Senate was blistering, but not too strong.

ONE OUT OF EVERY EIGHT

Jonas Howard in the Chicago Tribune of March 3d declares that one workman out of every eight was killed or injured in America during the year 1911. Appropriately he calls it "a grewsome record." It certainly furnishes food for thought both to workers and employers. To workers, because it shows how unprotected are their lives—and the children dependent upon them. (How much longer will they quietly consent to be murdered to save expenses for rich men?) To employers, because some day they must pay for the blood of [illegible] workers drop by drop.

CHINESE RIOTS—A LESSON FOR AMERICA

The bloody riots of last week in China should prove a warning to the Western world. The poor Chinese people have been crushed with needless poverty and blighted by the ignorance that poverty brings, until, in the day of their power, like the long outraged sansculottes of the French Revolution, they blindly seek for vengeance and for loot.

And this will be so in every country where the workers are oppressed, impoverished and kept down by armies. Already capitalist business men, capitalist "statesmen" and even capitalist judges in America are referring to the common people as "the mob." Very well, gentlemen, the common people have been so outraged by your hypocritical [illegible] and courts to rob them that they [illegible] you at your word and [illegible]

The only safety from "the mob" is to permit the people to have a fair chance to live and a fair chance to be educated. The method being pursued by the Lawrence mill owners, the coal operators of England, the coal operators and railroad magnates of America and such eminent Christian (?) leaders as J. P. Morgan will make "a mob" of any people. And if blood must be shed, why not let it be the blood of the robbers instead of the ones that have been robbed? If the workmen are to be murdered by preventable accidents and starved in the midst of the plenty they have created, who can blame them if they go on strike and become an infuriated "mob"?

Let us face the issue squarely. There is no use of crying "peace," while war goes on industrially and commercially at the expense of the common people's blood and poverty.

The time has come when the "masters of the bread" should begin to consider not only how to save the workers, but how to save themselves and how to save what is worth saving of our present civilization.

There is a world revolution now on. Shall it be comparatively peaceful, or shall it prove the bloodiest era the world has never known? It is for the "masters" to answer. They can not stop the revolution; but they may save their lives and the lives of their children and make the revolution peaceful, if they quit betraying the people and the law and heartily aid the education, industrial advancement and political enthronement of the workers. Otherwise the terrible question Edwin Markham asks concerning his "Man with the Hoe" must be met by the master class in America and in every country of the world:

"O masters, lords and rulers in all lands,
How will the Future reckon with this Man?
How answer his brute question in that hour
When whirlwinds of rebellion shake the world?
How will it be with kingdoms and with kings—
With those who shaped him to the thing he is—
When this Dumb Terror shall reply to God,
After the silence of the centuries?"

ENGLISH STRIKE STARTED

One million coal miners are on strike in England, Scotland and Wales. If the strike continues a few weeks it will necessarily stop the work of a million more men whose occupations depend on coal for machine power. The English minister Asquith is making desperate efforts to secure a settlement—on any terms. As usual the politician would gladly sacrifice the welfare of the workers and their children for "peace"—a peace that impoverishes, imbrutes, ruins and murders the working people to furnish ease and luxury for the "masters."

But the workers, so far, have refused to recede from their demand of a small increase in pay, notwithstanding the defiant attitude of the "owners" and the cajolery of the politicians. We pray that they may hold firm. A million determined men, voting and striking with intelligence and persistence, can capture England for the real English people. The trouble with the workers is that they ask too little. The more they ask the easier they can get it.

Meanwhile Premier Asquith threatens the "owners" with a minimum wage scale—which the strikers demand, and talks of having the government operate the mines. If this means that the government will take the mines permanently and run them for the benefit of England, well and good; but if it means that the government will take over the mines temporarily, to help defeat the strike, we predict civil war in England; for the English working people are rapidly awaking to the knowledge of their class interests and their class powers.

This strike bids fair to be the greatest in all history (except the one led by Moses) and the whole world awaits the result with tremendous interest.

AFTER THE CAMPAIGN

Once, at the height of the Civil War, two men at a railway-station saw a carload of wooden legs depart for a military hospital.

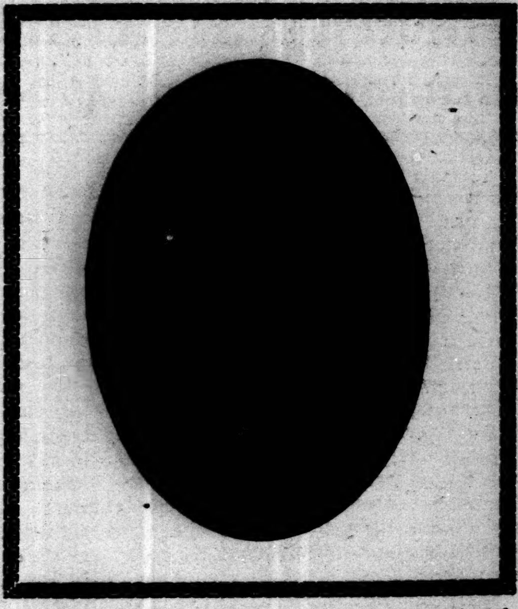
"Those wooden legs," said the first man, "are rather eloquent protest against war, aren't they?"

"Yes," agreed the other; "they are what you might call stump speeches."—Sacred Heart Review.

The Spirit of Democracy

By Rev. Thomas J. Thompson, Carthage, Illinois

The time is coming and perhaps is not far distant when for an individual to be accounted rich above his fellows will be for him to be regarded as a criminal. In other words, individual riches will be regarded as a crime against society and the greater the riches the greater the crime. Poverty, on the other hand, will also be held to be a social evil and not an individual one as at present. It is now held by a vast number that great individual wealth is not only an evil but a serious menace to society as a whole. Governments have considered and some have adopted measures to lessen and to prevent the further increase of vast fortunes, such as the income and inheritance taxes, the former being held both constitutional and unconstitutional by our United States Supreme Court and the latter seriously advanced by President Taft as a measure justifying a proposed amendment to the Constitution, while both expedients are used by some capitalistic nations.



Moreover, certain millionaires among us from various motives have concluded that individual riches in an important sense are in themselves evil. Thus Andrew Carnegie is reported to have said: "For a man to die rich is a disgrace." N. O. Nelson, the millionaire manufacturer, has gone farther than this, saying, "It is a disgrace to be rich." And the late Count Leo Tolstoy, the greatest Christian of recent times, who was formerly very rich, said that individual riches is murder.

This brings us, logically, to the position first laid down. Carnegie's position is essentially that of Mr. Nelson, and both are perfectly consistent with that of Tolstoy. For if it is a disgrace to die rich, it is certainly a disgrace to be rich, since, to be consistent, a man ought to live as he died or hopes to depart this life as he has lived in it. Furthermore, nothing that is not evil should be a disgrace. No good thing can seriously be held bad. Murder is only the proper fruit of evil, and all evil may be differentiated from all good as hate and love. To withold is to hate in the just economic sense as well as in the true spiritual sense. Hear John: "But whoso hath this world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" And again: "Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him."

In the Kingdom of Heaven (a social state He purposed to set up in this world) there was to be no such inequality as now obtains between the rich and the poor. All were brethren. Hence, it was a condition sine qua non for entrance into that kingdom to "sell all that thou hast and give to the poor." "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." The Apostle Paul argues for the same absolute economic equality and gives a historic example from the wilderness life of the Jewish nation to re-enforce his argument: "For I say not this that others may be eased and ye distressed; but by equality; your abundance being a supply at this present time for their want, that their abundance also may become a supply for your want; that there may be equality; as it is written, 'He that gathered much had nothing over; and he that gathered little had no lack.'" It is, of course, no argument against Paul's position to say that the Corinthians did not conform to the high standard set before them, and through them before all Christians. There is no evidence that they failed here.

Moreover, Jesus instructed His disciples to pray for the Kingdom of Heaven, and if to pray for it, were they not also to work for it? And this same Kingdom was the most sublimely simply democratic state ever conceived. In it man was to be as carefree as the birds as to food and raiment, and one vast family of brothers and sisters as to their relations to each other.

Now for four hundred years the teachings of Jesus and His Apostles have been the common property of the Protestant portion of so-called Christendom as it had been the common possession of the primitive church for perhaps a similar period, i. e., until the apostasy. The word of God is "living and powerful," or, as Jesus Himself put it, "It is the spirit that giveth life; the flesh profiteth nothing; the words that I have spoken unto you are spirit, and are life." If this be so, it becomes an easy matter to determine the origin of the present agitation for economic equality, the modern revival of the ancient spirit of democracy. Socialism, which is industrial democracy, is but the [illegible] expression of the genuine spirit of Jesus. In this view the Sermon on the Mount is the great Social-Democratic document of all time, and its basic principles will be fundamental in the new Social Order.

Another element of this new-old democracy is the reversal of values placed on property and human life respectively. All human governments have hitherto placed the emphasis upon property instead of life. Jesus Christ, the spirit of true democracy, places the emphasis where every man instinctively feels it rightfully belongs—on life and not on property. Property will be used for the preservation of life, but not life for the preservation of property. All the functions of the New Democracy, the mightiest energies of man, will be directed to the development and enlargement of human life, individually and socially, in its manifold possibilities for good. To this end all the sources of wealth shall be open to all upon an absolutely equal basis. Man will no longer exploit his fellow, at first because he cannot and later because there is no necessity for it, but the energies of all will be directed to the conquest of the earth and the forces of Nature for the benefit of all. In other words, we shall have scientific production and distribution of wealth.

It will be seen that when the spirit of Democracy once finds its just expression economically, no man can then have economic power over his fellow man, nor will anyone able and willing to work ever want for material blessings. Riches, in the sense of economic power over others, will forever disappear. Poverty, in the sense of dependence upon or servitude to another, will likewise forever disappear from the world. Riches and poverty are relative terms and when social conditions which produce them are eliminated, both will disappear with the conditions that give them being. These terms and their relatives will become obsolete. Nevertheless, wealth will abound, but it will be the COMMONWEALTH OF ALL. Such is the spirit of Democracy in its economic expression. HOW DO YOU LIKE IT?

Why Prate of "Law" Where Commercial Anarchy Reigns Supreme

"If a Man Steals a Sack of Flour, Send Him to Jail; If He Steals a Railroad or a National Industry, Send Him to the U. S. Senate"

Today I heard a preacher spoil an otherwise excellent sermon by railing at the "foreigners who come to our country because they have heard of our larger liberties and of our better chance to make a living, then, after they have come, strive to break down our laws." He probably referred to striking workmen and Socialist agitators—the discontented poor who toil and suffer and struggle to be honest and "obey the law" like dray horses on less than $6.00 per week for men of families, as the textile workers of Lawrence have done for years. But is this preacher ignorant of the fact that the people who are "breaking down the law" and making government contemptible are not "foreigners, but fellow citizens" of his—some of them members of his church and even members of his boards of deacons and elders? The business men of prominence and the public officials have no respect for law. They trample it under their feet continually and then prate of law like "whited sepulchers" to deceive and intimidate the very people they have betrayed and robbed. And this outlawry is not limited to a few big criminal "Captains of Industry." It is carried on in every city of the land with the full knowledge of the public officials, including the Judges.

The striking sample of outlawry discussed by the Tribune Editorial is distinguished from numberless other similar crimes of capitalist "business" only because it involves more "made dollars"—and it was done in the broad light of day under the very shadow of the [illegible] Anti-Trust law, the climax of [illegible]

Speaking of the impossibility of dissolving the trusts, J. P. Morgan remarked: "It is hard to unscramble eggs," which furnishes the Tribune the title for the following editorial on Morgan's business methods:

SCRAMBLED EGGS

Editorial in Chicago Tribune

For bringing together the constituent companies of the United States Steel corporation, an expert accountant after investigation, reports to the house steel inquiry committee that Mr. J. Pierpont Morgan and his partners received a cash profit of some $[illegible].

A pretty price for scrambling eggs!

What justification is there for such a profit on such an act?

What brain earns a reward like that?

When Jay Gould died after a life of railroad building and railroad wrecking, after the hardest, fiercest working and fighting for a generation, he left just about the sum that Morgan and his associates gathered in over this single consolidation of properties built up by other men.

No Vanderbilt left a fortune larger than this one prize, though the Vanderbilts built fortune upon fortune for three generations.

Marshall Field was called the greatest merchant of his age. He built by industry and judgment and foresight the greatest merchandising enterprise in the world, and it took him a lifetime to do it.

But for that life long work he was paid the same sum that Mr. Morgan and his partners took for putting together in a few months a group of steel companies.

Perhaps this was a public service. But even if it was—and that is yet to be demonstrated—the reward was out of all proportion.

Perhaps a Gutenberg or a Newton or a Stevenson might have earned such a reward.

But they didn't get it.

Perhaps the discoverer of a cure for cancer might earn such a reward.

But he wouldn't ask it.

No, the trouble with the scrambled eggs of high finance is not only that the dish often is indigestible, but the chef is overpaid.

And that is our concern, too. The people pay too much to the chef, and they pay too much for the eggs when they are scrambled.

The report of the house committee's accountant further asserts that the net earnings of the scrambled steel trade in nine years have been $1,029,685,-000, or about $13 on a ton of finished product.

The public pays that in high freight rates or low dividends, in broken rails and insecurity, and many a worker in poor housing and poor food.

It is high time to make an end to this scrambling of eggs. It comes too high.

If America is to remain a land of opportunity, a land of widespread prosperity based on productive industry, or real freedom—political, social, and economic freedom—we must make an end of a system which fosters a Morgan and lets him stand by the turnstile of opportunity to exact such tribute.

The control of money and credit is the most vital phase of the trust problem and the most critical question now before the American people.

Is there that wisdom and statesmanship and patriotism in the nation to grapple and solve it?

Yes, there is "wisdom and statesmanship and patriotism" in the nation capable of grappling with this problem and of solving it. "Let the nation own the trusts." Let all business be done for use only and not for profit and then all of these difficulties will disappear—and with them will vanish the unemployed problem, the horror of general poverty, the corruption of politicians, the crimes of business men and the hypocrisy of laws meant to deceive the many in the interest of the few.

The age of machinery requires the inauguration of the Co-operative Commonwealth.

The working people do not object to having the eggs scrambled; but they do object to the robber methods used and the robber price charged. And they declare that the eggs were theirs, not Morgan & Company's—and now they want the eggs. Let the nation take possession of the steel business of the entire country and run it for the Commonwealth, not for the few.

THE CHANCELLOR'S DEFIANCE AND A PROBABLE CONSEQUENCE

[illegible] official Germany is dealing with a serious situation in the spirit of the ostrich with its head in the sand. Last Friday week Chancellor von Bethmann-Hollweg told the Reichstag that he saw in last month's election results, with their tremendous antigovernment vote, no reason whatever for considering any change in the distribution of representation, or for doing anything that would make the government more responsive to the popular will. He declared that he was responsible to the Kaiser alone. And the Kaiser himself, usually wiser than his enemies hope, has added to his chancellor's blunt defiance a tactless refusal to receive the new president and vice-president of the Reichstag, because one of them is a Radical and the other a Socialist. In a country which now polls four million Conservative votes as against seven million Radical and Socialist votes, such an attitude is bound to force all manner of trouble upon the ruling minority. Sooner or later, for example, it will block the ambitious military plans of the empire, for in every land the Radical vote is calling a halt on the war party. Disarmament, which comes so slowly, though autocrats, diplomats, and soldiers talk about it at The Hague, may come more swiftly through the aroused will of the voting masses who are learning that they at least have nothing to gain by any war.—N. W. Christian Advocate.

ECONOMIC DETERMINISM

"I notice that you have given up the fight for a cleaner city. You used to be one of the leaders in the opposition to the smoke nuisance."

"Yes. I've come to the conclusion that smoke cannot be abolished. It's useless to keep harping on the question."

"By the way, what business are you in now?"

"O, I've quit working for a salary. An uncle of mine left me a valuable interest in one of our biggest machine shops."—Selected.

MORMONISM AND SOCIALISM

The Saints' Herald, Official Publication of the Reorganized Church of the Latter Day Saints, (The Mormon Church with headquarters at Lamoni, Iowa), in its issue of Feb. 14, has a fair and helpful editorial on Socialism and also a strong contributed article on the same by V. W. Gunsolley, in which Comrade Gunsolley supports his excellent position by extensive quotations from the Appeal to Reason and the Christian Socialist. He makes an able argument for Socialism from the Mormon as well as from the Marxian viewpoint.

Yes, every honest Christian of whatever cult or creed, and every Hebrew, Mohommedan and Hindoo, too, may wisely argue for Socialism from the very highest mount of holy idealism and hope his faith may possess; for, as Markham says of the Christ of Socialism:

"And when the [illegible]
We will [illegible]
To every [illegible]
One moon has many glimmers in the sea."

Yet, from every direction, on smooth or dancing waters, each one may see a true reflection of the moon; or, from whatever place he gazes upward, catch her mystic brilliance in his eyes—yes, in his very soul. And so with Socialism.

The main point is that every Socialist should write the great subject up, carefully, clearly and kindly, for his own church paper.

The editor of the S[illegible] Herald is to be congratulated upon the fairness and courage of his course.

It may be fairly said, also, that hundreds of the Utah Mormons are accepting Socialism. All the religious forces of the world should do so to hasten the establishment of God's Kingdom and the ultimate unity of God's people.

The Short Story

HAROLD'S VICTORY

Written for the Christian Socialist by Oliver Lawrence Babcock

Young Doctor McGirk walked out of the Wellington library looking very much like a fellow who had met a rebuff. He had been denied the chief desire of his life, but he knew that the denial could not last for all time; and the expression of his face was rather one of annoyance than defeat.

Passing down the hall and out of the front door, he joined Edith Wellington, who was waiting for him on the lawn. The young doctor essayed a smile as he approached Edith, but she instantly read disappointment behind the smile.

"You certainly don't look like a conquering hero, Harold. Father usually comes out on top," she said, with a tormenting side-wise glance from a pair of bewitching eyes.

"No," said Harold, "I surely can't say with Caesar 'veni vidi vici.' I came and I saw, but I haven't conquered—yet. But the war is not over—this was only the first battle."

At this juncture Harold captured and held prisoner a young lady's hand, on one finger of which was a ring that had a matrimonially suspicious appearance.

"What were father's objections," she ventured, but of course didn't look up at the young fellow who [illegible]

[illegible] a couple of [illegible] objections. There are doubtless others, but I don't care to hear them. Objection Number One is, that I am known to be a Socialist Agitator. Number two is, that I am not a soldier. Your father has determined on a soldier son-in-law."

Said Edith (with a mischievious smile): "If papa is determined that I shall marry a man-killer, he shouldn't turn down a doctor."

"That's right, my little cynic; but you know that the soldier's killing is considered patriotic. Not so with the doctor's. Seriously, Edith, don't you think that we can in some way change your father's mind?"

"We will try, Harold." And this time there was no mischievous smile or twinkle of the eyes. "It seems that brother Frank's rapid promotions in the army has redetermined father that I must be a soldier's wife. As I can never grant his wish in this matter, it will be best if we can alter his determination."

* * *

Socialism, that terror of all terrors to the ultra-conservative mind, was cutting quite a figure in the little city of Brooksdale.

Even some of the old human landmarks which everyone considered "safe and sane" and altogether impregnable to any and all "isms," had enlisted audaciously under the red flag, and were to be found actively in the ranks of the toilers for the co-operative commonwealth.

Everybody was talking about Socialism, pro or con. It really looked as though the whole town was destined to take a headlong plunge over the Socialistic precipice.

Doctor Harold McGirk had been chosen chairman of the Socialist Debating Society, which met on Friday evening of each week and discussed social, economic and political questions. While this was a Socialist organization, non-Socialist speakers were always invited to discuss the anti-Socialistic side of the subjects. The society had been active for about two years, and had developed a number of good debaters. But the young chairman was easily the best of the lot.

He was well educated and philosophically inclined, and could face an audience without embarrassment. Tonight the society was to discuss the subject, "Resolved, That the Institution of War Is Uncivilized, Inhuman and Unnecessary, and Should be Abolished."

The leader of the affirmative had chosen Doctor McGirk to offer the closing argument. He accepted not only gladly, but instinctively, because he was at heart bitterly opposed to war, and then too, his not being a soldier was the principal barrier between him and Edith Wellington, or rather Edith's father, who had determined that his daughter must wed a soldier. On Wednesday evening [illegible]

Wellington home for Edith, to assist him in preparing a good speech for Friday evening. By 11 o'clock they had completed a brief or outline, and had discussed thoroughly the points involved.

Harold had reached the porch on his taking leave of Edith, when suddenly he turned and asked if there would be any possibility of getting her father out to the society on this occasion.

"I have been planning on that," said Edith. "Really, Harold, you have no idea how perfectly I have obeyed dad for the last week. Haven't gone to a single party.

"I certainly feel for 'dad,' too," observed Harold. "No doubt he'll find your extra behavior very costly, yet."

"It will cost him a trip to the society with me Friday evening, and the payment of my dressmaker's bill. Indulgences come high nowadays."

"I should say so," replied Harold, and fled on the instant to avoid getting his ear twisted.

There was a large crowd at the society on the Friday evening. Maybe they were especially interested in the subject of war because the Spanish-American war had only recently closed, and many "boys in blue" were even then engaged in subduing the Philippine tribes. And almost a sensation ensued when aristocratic Colonel Fitzhugh Wellington accompanied his daughter Edith into the hall and took a seat near the front.

This was the Colonel's first visit to the society.

The chairman, Dr. McGirk, called for order, and after disposing of the opening formalities, the judges were chosen and the debate was on.

One by one the speakers unburdened themselves of their week's engorgement of oratory and logic and at last the young chairman surrendered his gavel and arose to offer the closing speech for the affirmative. Edith flashed him a quick little smile of encouragement, and he walked resolutely to the front of the stage, note book in hand, and said:

"Honorable Judges and Fellow Citizens: Victor Hugo once said that the hero is a species of assassin. This is especially true of the war hero—the individual who has won the universal admiration of his fellowmen because of his value or superior leadership on the field of battle. Yet, under the spell of prejudiced and circumscribed 'patriotism,' we doff our hats and yell ourselves hoarse at sight of the so-called great commander—who stood off and looked on through a telescope while gullible laboring men soldiers murdered each other; and all the while indulging ourselves in an avalanche of insane prattle about the glories of 'civilized' warfare.

"We deny to two individuals who may have had a misunderstanding, the privilege of settling their differences in a duel with revolver or sword, but as a nation we reserve the right of adjusting our differences with other nations in that way; thus making of ourselves a composite murderer.

"We feign horror at the thought of the savage warrior who scalps his victim. Marvelous inconsistency! The scalping of the victim of war is comparatively unimportant, after all, as the scalping takes place after the victim is insensible to pain or suffering. The point of horror lies in the fact that such victims are slain in unnecessary and inhuman conflict; and the savage with his tomahawk and spear, is incomparable with the modern soldier-savage with his bayonet and gattling gun.

"Our subject for this evening states affirmatively that war is first, uneconomic; secondly, inhuman; and thirdly, unnecessary.

"War is uneconomic because of its cost in blood and cash.

"A careful and conservative investigator has said that the actual cost of the American Civil War up to this time —including the expenditures of both the North and the South during the war, the lost labor power of a million soldiers killed in battle and by disease, or rendered unproductive during the remainder of their lives after the war, together with pensions—amounts to thirty billions of dollars! This $30,000,000,000 would buy a two-thousand-dollar home for each family in the United States. This sum is more than equal to the total wheat crop worth one dollar per bushel growing on twenty-five million acres of land averaging twenty bushels per acre for over sixty-three years. It is twenty times greater than the assessed valuation of the state in which we live. And for years yet to come we will have to raise multiplied millions of dollars in pensions for the old soldiers, and for the payment of our national war debt and the interest thereon.

"For the maintenance of our army and navy, for repairing the depreciation of forts, arsenals, ships, weapons and other war equipment by decay, and for pensions, which are admittedly a war burden, the taxpayers of the United States have to pay out annually about four hundred millions of dollars!

"Every year we waste seventy-two per cent of our total revenue in preparing for war, and on account of past wars.

"Have you ever stopped to ask yourselves when we are to see the end of this frenzied war activity, and what the end shall be?

"And now, as economy is only one of three points involved in this subject, I must content myself with the few figures I have given you, and consider briefly the second point: that war is inhuman. In little more than one brief hundred recent years, nineteen millions eight hundred and fifty thousands of men, the pick of the world, have been sacrificed to the institution of war. These figures will help you to see also the blood cost of war. Think of it, friends, think of it! this number of dead soldiers equals almost one-fifth the population of the United States. And it is more than equal to the number of qualified voters in the United States.

"The institution of war is inhuman, because there is neither warrant nor necessity for it.

"This brings us to the third and last point of the subject: that war is unnecessary.

"And now, in order to see that war is unnecessary, we must examine briefly the fundamental causes of war.

"With respect to causes, we may safely divide wars into two classes—wars as the results of personal differences between rulers, and wars as the results of commercial or territorial expansion.

"The first of these two classes of wars is greatly in the minority; but history (true history) records several such wars.

"But the great majority of wars grow out of greedy and unrestrained commercialism.

"Regardless of denials from official and big-business quarters, commercialism was undoubtedly the principal cause of our late war with Spain. A study of facts and circumstances will convince anybody of this. This will doubtless be the cause of all future wars in which the United States may engage. Therefore, the commercial cause is the one with which we are mostly concerned. A brief explanation of this cause will make clear the fact that war is unnecessary.

"First, we have the comparatively small bunch of capitalists who own and control the chief means and sources of wealth production. These few capitalists employ multiplied thousands of wage-earners. These wage-earners receive in return for their labor far less than one-half the value of what they produce. This leaves in the hands of the small bunch of employers a large surplus of products which they, themselves, can't consume.

"Secondly, it is equally true that the wage-earners' salaries will not enable them to buy and make use of this surplus in the hands of the employers, although the wage-earners and their families need it and are entitled to it because they produced it.

"This surplus product in the hands of the capitalists must be disposed of, and as there is no market for it at home (because the cheated workingmen cannot buy it) it becomes necessary to look out for a foreign market. This the capitalists proceed to do. They locate their foreign market, and behold! capitalists and surplus-holders of another country have also decided on this particular foreign market in which to dispose of their surplus products! A clash of big-business interests follows inevitably. Hotter the controversy grows.

"The two bunches of capitalists each appeal to their respective governments for protection for their business interests. International diplomacy takes a hand. Each faction wants the lion's share.

"Feeling between the two governments becomes strained. At last diplomacy exhausts itself (neither side will give in) and war is declared. And now for the next step.

"Do the capitalists themselves, their sons and their sons-in-law go to the firing line, into the thick of the fight where grape-shot and shell fall like hail, and settle, or even help to settle, this matter of a foreign market for their surplus goods? No, never.

"Why, this question is fought out by the poor laboring men—the very men from whom these capitalists have extorted their surplus, or by their poverty-ridden brothers whom dire want has forced into the army where they can offer their bodies as targets for the gattling gun for a price.

"And who profits by such a war? Certainly not you and I and other laboring men.

"Our wages are not increased, and our few dollars will buy no more after the war than before. Even though our nation may have been victorious, yet, what has it benefitted you and me?

"Have we not simply fought and died to secure a foreign market for the products that had been stolen from us? Shall we realize any benefit from the sale of these products in a foreign market? Decidedly we shall not.

"The profits will go into the coffers of the employers. Does anyone besides the employer class profit by commercially inspired wars? Yes.

"There are the class of capitalists who profit by the bonds issued by our government in order to raise the money necessary to carry on the war. These bond-leeches buy these bonds way below their face value, and the taxpayers of the United States have to redeem them at their full face value, plus a big rate of interest.

"My friends, war is unnecessary because the establishment of an industrial and an economic system that would give to the producers all they produced, would incidentally make impossible a surplus of products and the necessity of a foreign market even at the cost of war.

"In every case where international complications arise, it matters not from what cause, such differences could be and would be amicably adjusted were there no special interests to be served by a state of war. Remove special interests and you will have removed the causes of war.

"In conclusion let me quote the last four stanzas of Longfellow's immortal poem, 'The Arsenal at Springfield':

I.

"Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error
There would be no need of arsenals nor forts.

II.

"The warior's name would be a name abhorred!
And every nation that should lift again
Its hand against a brother, on its forehead
Would wear for evermore the curse of Cain!

III.

"Down the dark future, through long generations,
The echoing sounds grow fainter and then cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say 'Peace!'

IV.

"Peace! and no longer from its brazen portals
The blast of war's great organ shakes the skies!
But beautiful as songs of the immortals,
The holy melodies of love arise."

* * *

One week later a message announcing the fatal wounding of Captain Frank Wellington during a conflict with the Filipinos plunged the Wellington household into grief such as only those who have experienced it can know.

Two months more passed away, and one afternoon Harold was astonished to receive a note from Colonel Wellington requesting him to call that evening, as he wished to talk with him.

He found Colonel Wellington seated in his favorite chair in the library, among the old volumes he loved so well. The old man seemed to have aged many years since the news of his son's death.

Rising and taking Harold's hand, he said: "There was a time when I refused you Edith's hand in marriage because you were not a soldier, and I didn't like your political views, either. But today I see things differently.

"Your splendid little speech before the debating society on the subject of war started me to thinking. What it began the death of my son has completed. For fifty years I have cherished the wrong view of life. I see the folly of it all now when it is too late.

"I feel that I shall not long survive my son's death, and Edith would be left alone in the world. Take her, Harold, and let the blessing of a heart-broken father be upon you both."

HEAVEN OR HELL

By W. J. C.

The Reverend White of this town says the trouble with the world is "SIN;" we must have "Individual" salvation before "Social" salvation, "Under Socialism the world would be a thousand times worse than now."

Shall I strive alone my soul to save,
And so blessing [illegible]
Shall I all my thoughts on heaven set,
And my struggling brother here forget?
Shall I wash my hands of earthly strife,
And meanly seek to save my life?
Shall I from the world-wide battle flee,
Where the millions struggle to be free?

Whether saved or lost my soul shall be
I have ceased to think. Enough for me
To know that I fight my brother's fight,
Beneath the banner of Truth and Right.
I fight for the weak, the wronged, despoiled—
The heavy-laden who long have toiled.
If fighting I die, and hell it be—
'Tis then the Abode of the Brave for me!

* * *

Brethren, we must have both individual and social salvation. To have either fully is impossible without the other.—E. E. C.

MY NEIGHBORS

By Flora Austin, Osage, Iowa

Who is it comes when I am ill
With gentle voice and step so still,
With kindest thoughts and sweet good will?
My neighbors.

And when in days of darkness drear
I mourn absence of children dear,
Who is it comes with words of cheer?
My neighbors.

When I was lonely, sick and sad,
Who always tried to make me glad
And shared with me the best they had?
My neighbors.

And when I read the Holy Book
And on these words I chance to look,
How we should love our neighbors all,
It doesn't bother me at all;
I ask no credit from above
For you I cannot help but love—
Such neighbors.

And whatso'er their lot befall,
Or whereso'er their duties call,
I pray God bless them one and all,
Dear neighbors.

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◆

TILL 1913

All new 50c subscriptions received from now until June 1st will run till Jan. 1st, 1913. This is your chance to get new subs. The sooner you get them the longer they will run. This offer is not good for renewals, because it is less than the cost of the regular edition. It is for new subscribers only. See our Bargain Offers in last issue, page 8. Quick action now brings the greatest results for the campaign of 1912. That's the object, therefore, [illegible] for a club of new subs at once.

[illegible] A SOCIALIST

By Rev. W. H. Tomlins, Carrolton, Ill.

In the early autumn of 1886 I was appointed by the Bishop to go to East St. Louis and build up a mission of the Episcopal Church. I remained there in hard work for nearly twelve years, during which time the town tripled its population,

My work was chiefly among operatives in stock yards, rolling mills, freight offices, railroads, etc. I soon saw how little regard there was for the lives of the workers. Night and day, Sundays and all times, the work must go on. There were those who wanted to attend church on Sunday, but could seldom do so, as they were compelled to work most of the day, or give up their job. I felt keenly the irreligion, the injustice and the inhumanity of such a system. I saw, indeed, that" corporations had no souls" or conscience, and that some great change would have to be brought about before men would be treated as human beings should be. I was quite ready for such a scheme as Socialism set forth, and after reading a few books on the subject found my interest growing, and soon became an ardent believer.

To me Socialism is the practical application of the golden rule. All other political systems are based on the principle of getting all you can from the other fellow. Socialism would save our women and children from the degradation and misery that so many have to live in today. It would give all equal opportunities.

We should begin to grow a healthier and happier race of human beings. We should have a country indeed owned by the people and not by a few plutocrats. We should have time for religion, for recreation and for the development of the higher faculties of the soul. We should begin to live, and realize the nobility of being Americans.

W. H. Tomlins.

Carrollton, Ill.

"Unless our hearts go out to people we shall never reach their hearts. We may talk to them forever, but unless we have this loving sympathy [illegible] will be absent."

THREE MINISTERS ACCEPT SOCIALISM

Rev. Herbert A. Lotee, pastor of the North Baptist Church, Rochester, N. Y., has become a Socialist and joined the Socialist Party. Rev. Dr. A. G. Crapsy and Rev. E. A. Rumball also joined the party at Rochester recently.

IS THIS IT?

The search for the "intellectual ass" might end with this "find" were it not that some one would be certain to deny the justice of the adjective "intellectual"; and besides there might be kicking among all the four-footed donkeys because he is termed as one of them. However, he has at last succeeded in breaking into our columns, after other desperate efforts; and the sample of his genius here exhibited will fully explain why we did not print his former eruptions. The letter is set exactly as it was typewritten and corrected (?) by him, except that we have placed his mistakes and false statements in black face:

Box 345, Davis, Oklahoma, Feb. 9, 1912.

Editors, Christian Socialist, Chicago, Ill.

Gentlemen:—In reply to your circular letter received today, I am not a socialist and am not a subscriber, of my own accord, to your paper. The Christian Socialist, a paper I have twice tried to stop being sent through the U. S. mails in my name, is being sent, with several others, to me by a socialist simpleton, who could best serve his country, his party and his [illegible]ily by growing potatoes instead of trying to teach political **economy.**

I have also tried to get into your colums to answer certain "class concious" and "class clamorous," contributors who style themselves "Rev."; but somehow your shouters of "economic determinism" and "socialism of Jesus" are too far removed from ordinary **intelligence like myself** to get a deserved shaking in your sheet. I have asked in vain for an opportunity to answer these **"Ex-preachers,"** or **cancel my subscription**; but have **dispaired** of success, with either petition.

Again, your contemptible justification of Darrow, McNamaras, and other anarchists, for whom you solicited help and whose just trial you used as socialist campaign matter, **mark your morals and editorials with the brand of Herr Most, to teach me how to vote or what to believe in Christianity.** [illegible] **system of political economy** with only two elements: **Commercial beggary and political blasphemy.** And since you are publishing your paper to make socialist votes, I once more advise you to cancel my subscription in favor of some less fortunate victim who is **mentally and morally incapable of doing his own thinking.**

Yours frankly for the truth,
R. W. OAKES.

Pastor Presbyterian Church and Supt. of City Schools.

The mistake in the first paragraph probably occurred through unskilled typewriting and proofreading; but in the second paragraph "intelligence like myself" is hopelessly low grade. It would not pass the primary department.

Threatening to "cancel my subscription" for a paper (especially for which I have never paid) does not appeal to the writer as a good method of obtaining favorable attention from editors. Had Mr. Oakes been more capable of writing for the press he need not have "dispaired." (Has Mr. Oakes actually **dispaired** from his wife because we refused to print his tirades? And must Socialism be blamed for "breaking up" another home?) Bad spelling and incorrect language, however, are not the chief checks upon his ambition to break into print.

In the second paragraph "Ex-preachers" is a deliberate falsehood; for the writers to whom he refers are preachers and pastors of greater prominence than he may ever rationally hope to attain. And the statement of the third paragraph that we attempted to justify "Darrow, the McNamaras and other anarchists" is known by every reader of this paper, including Mr. Oakes, to be a vile misrepresentation of the facts. We have been severely arraigned because we condemned both Darrow and the McNamaras and all anarchistic methods

"Mark your morals and editorials with the brand of Herr Most, to teach me how to vote or what to believe in Christianity" is as false in meaning as it is disgracefully incorrect in expression. The assertion that Socialism is "commercial beggary and political blasphemy" proves that the author of it is not an "intellectual" but an "irresponsible."

A child that could not produce a more correct and sensible letter than this "Superintendent of City Schools" has, would be unfit to leave the grammar grade.

By this time the reader will doubtless have begun to wonder where we might find one more "mentally and morally incapable of doing [illegible] own thinking" than the writer of the above ignorant, false and vicious letter. They must need pastors and superintendents of schools very badly in Oklahoma!

N. B. His name is marked from the list.

Rev. F. B. Greul of the First Baptist Church, Haverhill, Mass., who has been investigating the strike at Lawrence, declares that the conditions of the workers there are the worst he has ever seen. He favors compulsory arbitration.

ESPERANTO

To the Editor:

Because of the interest and discussion aroused by the introduction of House Resolution 220 into the United States House of Representatives by the Hon. Richard Bartholdt, the Esperanto Association of North America is going to distribute free one million copies of "A Glimpse of Esperanto" (a pamphlet outlining the purpose of the international language and giving a general synopsis of the grammar. This will be sent to any of your readers, sending name, address and stamp to The Esperanto Office, Washington, D. C.

House Resolution 220 reads as follows: "RESOLVED, That the Committee on Education be, and the same is, hereby authorized and directed to cause an investigation to be made by the Committee on Education, or a subcommittee thereof, touching the practicability of the study of Esperanto as an auxiliary language and a means of facilitating the social and commercial intercourse of the people of the United States and those of other countries, the committee to submit its report at the second session of the Sixty-second Congress."

This resolution, passed by the House of Representatives, is now before the Committee on Education.

Yours very truly,
EDWIN C. REED,
General Secretary
Esperanto Association of North America.

READ IT

[illegible] rible, illuminating. See page seven.

MILWAUKEE SOCIALISTS AND THE TAX RATE

By Carl D. Thompson

From all over the country comrades are writing us and sending clippings from their capitalistic sheets relative to the tax rate in Milwaukee. "Socialists of Milwaukee Boost The Tax Rate—Again" occurs over and over again in these press dispatches. "By Direct Wire to the —— Capitalistic Scream——so that it must be so, of course. Or perhaps the wail is enlivened with an editorial or a press dispatch direct from the very heart of the city of Milwaukee with the flaming announcement, "Paying Dear for Socialism."

Now, as a matter of fact, the tax rate in Milwaukee is not higher at all. It is lower.

The tax rate in Milwaukee is 3.81 cents in the $1,000 lower this year than it was last year.

Perhaps we ought to be charitable enough to our capitalistic editors to assume that they haven't got brains enough to understand the rather difficult problem of taxation. It would be more charitable to assume that than it would be to assume that they were knaves and deliberately trying to misrepresent the administration.

It is true that the tax rate in Milwaukee last year (1910) was higher than before. But with this the Socialists had absolutely nothing whatever to do. The expenditures which caused the increase had been determined by the previous administration. And the assessment was made by an old Rose regime hold over.

And besides, the city is growing rapidly and naturally the public expenditures are increasing. But it is interesting to note that by far the greatest amount of increase of expenditures in Milwaukee is in the departments over which the council has little or no control.

This growth of the city of Milwaukee is a thing that the capitalist sheets do not seem to be able to comprehend. In fact, it has surprised even the Socialists themselves. Milwaukee has been growing more rapidly during the last two years than ever before in its history. So in a way, the city has been compelled to tear down its barns and build bigger because of this remarkable development.

This increased the public expenditures and is to the credit of the city.

But the tax rate has not been increased by the Socialists.

It has been lowered.

And yet we do not parade this as any achievement. Democracy must always spend more. When the city owns its gas plant, its electric [illegible] plant, its street car system, [illegible] penditures of the city will be ten-times what they are now. Maybe they will be fifty times what they are now.

But what of it? The returns to the people will be a hundred or a thousand times what they are now. Wages will be increased, hours of labor will be shortened, the cost of living reduced—and this is what we are after.

The main point is that the expenditures shall be wisely and economically made. That this is being done under the present administration can be proven beyond the peradventure of a doubt.

The capitalist papers make quite a point of the fact that the rate of 1911 is more than the rate of 1909. But this comparison is unfair since the rate of 1909 had been kept low for political purposes and the old administration was compelled, in spite of itself, in 1910 to lay additional burdens upon the tax rate. So the 1910 tax rate represents the real work of the former administration, while the 1911 rate represents so much as the present administration could do. And these two figures are the only fair comparison. And even at that the present administration has not yet control of the tax commissioner's department. And this department makes the assessments.

We can look for some sensational disclosures within the next few weeks with reference to the discriminations and failures of this department. This month the Socialists will appoint a new tax commissioner, and tax assessors. Then we shall have an honest assessment in Milwaukee, and for the first time we will be able to know just what the Socialists can do with reference to the taxation problem.

MUCH ADO ABOUT NOTHING

Why waste so much paper discussing whether Roosevelt said he wouldn't? If "a woman may change her mind as often as she pleases," may not 'T. R." change his once in four years? The Taft people are merely exposing their weakness and fear by such childish whining.

Get into the ring, gentlemen, and settle the real issue, which is, as we understand it, Taft's absolute betrayal of the "Roosevelt policies" to which he was pledged by promise, by honor and by gratitude. Owing his political position for many years and the presidency itself to Roosevelt, he has unceasingly tried to make the Republican party reactionary enough to suit senator Aldrich or Joe Cannon.

GREAT SPECIAL EDITIONS

The great special editions of the Christian Socialist are for special people. The Catholic, Methodist, Church of Christ, Lutheran and Episcopal are for ministers and members of these respective churches. They should each be distributed liberally at the doors of these respective churches on Sunday as the people come from worship. THERE IS NO BETTER PROPAGANDA PLAN THAN THIS.

We have also the Thompson special the Prosser special and the A B C of Socialism special, which magnificent matter is unsurpassed for use at any church or any home.

And the Hill special, which so tremendously answers and exposes Rev. J. Wesley Hill, the notorious capitalist ministerial decoy, should be used among all preachers and all churches. While the last great special, devoted to the Men and Religion Forward Movement, containing the scathing and convincing articles of Rev. W. A. Prosser and Rev. E. M. Duff, should be used largely wherever Raymond Robins speaks and wherever the M. & R. F. M. holds its meetings.

Comrades, the above specials are absolutely unequalled as Socialist propaganda matter. They should be distributed by the million during this campaign, beginning NOW.

Get your branch to order a big bundle.

Prices, in bundles of ten or more, one cent per copy, postpaid; 500 copies, $4.50; 1,000 copies, $8.

CORRUPTION AND ITS REMEDY

That politics is universally corrupt is generally conceded, and many good people have given up all hope of purity in politics and have become pessimistic on the subject; but most of them do not know that business is as corrupt as politics. Indeed, if business were not corrupt their would be very little corruption in politics, for most of the corruption funds are furnished by businesses seeking special favors at the hands of the professional politicians and dishonorable voters.

But business is corrupt apart from its connection with politics. When C. L. Warriner, general treasurer of the Big Four railroad was found short in his accounts to the amount of $600,000, comparatively little notice of it was taken by the daily press; but suppose the Big Four had been owned by the government and Warriner had been general treasurer on behalf of the United States. The papers would have had scare-heads occupying half a page, and lachrymose Jeremiads concerning the awful corruption of the public service would have filled the editorial columns.

A few years ago there appeared a cartoon in which the people of the United States were represented as following each other in a circle, each one picking the pocket of the one immediately in front of him. It would now be in order for a similar cartoon to show each person investigating the one next to him.

Fellow Christians and Fellow Citizens, where are you going to lay the blame for the general corruption in American society? Will you lay the blame on the individual or on society? If you insist upon laying the blame upon the individual we can go on investigating each other till the end of time. Are you not tired of investigating and being investigated? Then let's quit. Let us place the blame upon organized society, wipe the slate clean and start anew.

"But," you say, "the sins of society are matters of individual responsibility." Well, that puts us right back where we started from. By that logic every member of organized society becomes to blame and we must make a new social start.

Carl S. Vrooman, in an article on the railroad problem, published in The Arena several years ago, stated it this way:

"The problem before us is not the problem for which nineteen hundred years have been all too short—the regeneration of the individual—but the problem is to raise our corporate morality up to the pitifully unsatisfactory, but distinctly higher standard, to which our individual morality has already attained."

These wise words apply not only to the railroad problem, but to every form of organized association from the simple business partnership up to that great corporation in which we are all stockholders, the United States of America.

Corporate morality, however, is not a question of the honesty or dishonesty, purity or impurity of individual members of the organization, but a question of basing the organization itself upon correct principles of association.

In the early days in this country life was largely individualistic. Nearly every man worked on his own farm or in his own shop, or had immediate prospects of doing so. But as time has gone by we have built up a vast complex social organization: an organization of organizations: a social machine of wheels within wheels; and as our associations have become larger and larger, and our corporate activities more extensive, the power of the individual, either for good or evil, has become relatively (not absolutely) smaller and smaller.

We have built up this complex system without foresight or plan, simply by each one following his own apparent convenience or necessity. We are a part of it and cannot disengage ourselves from it. We are both its victims and its beneficiaries. It is the tremendous power of associated activity with which we have to contend; and as individuals we are almost powerless. We must yield to its requirements or die; even though in some cases those requirements be sinful.

It is high time for us to take hold of our social system with both foresight and [illegible] and "lay its foundations upon such [illegible] and organize its power [illegible] make each one's economic position [illegible] that he will not be tempted to compromise with his conscience for fear of the uncertainties of life. We must so arrange our social system that no one can have power over the living of another. The Co-Operative Commonwealth of Socialism is the only solution.

Let us no longer waste time hunting for the man to blame. He sits in our chair; we eat with him and sleep with him; we need look no further than ourselves. If we want to solve the social problem let us study Socialism; a science which includes history, philosophy, sociology, economics, ethics and practical politics. Big words; yet there is nothing in any of them that a high school pupil cannot master if he will.

Wm. H. Watts.

The Live Ones

By Mrs. Ella Carr

Dear Comrades:—You who are workers, know what a joy it is to spread the light. If you will allow a personal word, I want to tell you that when my day's task is done, often working in the office evenings, I think how glad I will be in the morning to begin the work of a new day. I often wish I did not have to eat or sleep; and when I see how much ought to be done and could be done, I want to multiply my labors many fold. Since time and strength will not permit this I find another way by stirring up as many as possible of you, dear readers, to do your part in this great work for our wronged, robbed and oppressed brothers and sisters the world over.

I sometimes think that our friends, who have not yet "seen the vision," will chide us, when they do see it, because we were so slow to give them the great truth we have. I was touched by a letter from a Comrade of Illinois who sent in his subscription and wrote, "I knew nothing but the name 'Socialist' until 1912. Why should the people be kept in the dark so long?" Surely his sad note of reproof will make many who read this wake up and do something. A few days after receiving the above letter, Comrade Morley sent another. His regret over not receiving the light sooner stirred him to send forty three-month subscriptions for his friends and he said: "I am young in the faith but am anxious to see many instructed in this town as time is ripe for advancement."

Oh, if we only could realize our opportunity NOW, surely we would work as we never did before. May God help us to move many who have as yet done nothing, to do all in their power. Our best should be given freely and joyously.

* * *

Comrade C. Elmer Birkett, of Canada afer seading samples of the Christian Socialist sent him by his request writes: "You have given me the surprise of my life by furnishing me with what I consider the grandest literature that I have had the privilege of reading."

* * *

"A non-professor of religion told me yesterday that the Christian Socialist was the best propaganda sheet the Socialists have. I also heard a Socialist who had always been counted an atheist state that he was not an atheist or even an agnostic since he had read the Christian Socialist. Success to you."

* * *

WHAT COMRADES ARE DOING.

Comrade Mrs. E. B. Cooke of New York sent $3.00 on her pledge of five cents per day for the months of January and February. Comrade Cooke will give $18.25 for the year and hardly know it by putting aside five cents each day. Think of how much good can be accomplished for the cause by that insignificant nickle which many spend carelessly. Ah we know too well that there are very many who cannot do even this much but those who can, should not excuse themselves.

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Comrade M. L. Lloyd of California, pledged one dollar each week and it cheered us very much to see how he kept his pledge week after week. He has just written us that he lost his position because he was true to his Socialist principles but that he expected to get another job and would continue to give of his income to this work. This Comrade has our truest sympathy and wish for his success.

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Comrade Eleanor Tate Guest of New York, who received her check for the first prize in our recent story contest, sent us ten dollars of her prize money for a share of stock in our company. This was a very nice surprise and we want others who can do so to become stock-holders so that the paper may do a greater work than it has ever done in its history.

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FROM THE LOCALS.

Comrade Moore Harris sent $14.00 for a share of stock and sub cards for Local Lelitia of the Socialist Party of Oklahoma. Will not other locals do the same? Is it not a good investment and where can you get any better propaganda results for your money?

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Comrade Chas. T. Watkins, for his Local Wilburton, Oklahoma, sent three-month subs. for the pastors of their town.

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Comrade M. Peters, literature agent for the Deadwood, Alaska Local, sent three yearly subscriptions. We are glad those Comrades so far away know how to appreciate the Christian Socialist. They know gold when they see it.

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Comrade Morrison, organizer for the Brockville, Ont., Local, also sent [illegible] for subscriptions. Comrade W. E. [illegible]lin sent forty three-month subscriptions from the Local Attleboro, Mass.

International Sunday School Lessons

By Rev. Wm. A. Prosser, Pastor Ames M. E. Church, 4848 Second Avenue, Pittsburgh, Pa.

LESSON FOR MARCH 17TH

The Paralytic Forgiven and Healed.—Mark 2:12.

GOLDEN TEXT—Bless Jehovah, O my soul, and forget not all His benefits: Who forgiveth all thine iniquities: who healeth all thy diseases. Ps. 103:2, 3.

The Sick and Infirm

Palestine was full of the sick and infirm. Everywhere Jesus went He found them, in private homes and in public places; under the shadow of tree, palace and temple; lying by the roadside, in the streets, at the pools, beside the temple steps and at the rich man's palace gate begging crumbs that fell from his over-burdened table. The blind, deaf, dumb, palsied, paralyzed, crippled, leprous, insane and those suffering from fevers and running sores, were sad, familiar sights to him.

He never shunned them. He never turned a deaf ear to their heart-piercing cry for help. He was never too much preoccupied to stop and attend to their need. To do this was part of his business. He came to heal as well as to preach. He combined theory and practice. He made men whole: mind, body and soul. No man, whatever his need, appealed to him in vain. [illegible] of the real mission and [illegible] church were as true to the full purpose of God in Christ as was her Founder!

Every country and age has had its army of sick and infirm. They have thrown their emaciated bodies across the high ways of life, rent the air with their wailing cries and begged for bread and release from suffering. They are with us today in greater variety and numbers than ever. After nineteen hundred years of churchianity (not Christianity); after a couple of centuries of the most marvelous material and scientific development the world has ever known, disease, suffering and death are still rampant. This in itself is a sad comment on our type of civilization in general and on the Christian church, the representative of Christ, in particular.

In the latest "Mortality Statistics" issued by the government there is given a list of fourteen "general diseases," with more than a hundred subdivisions, which ravage and kill our people. It is impossible to give a detailed account of all these within the compass of a single lesson. Two or three items will suffice for our purpose and those who wish further information can consult the report.

According to this government report 1,383,148 of our people die every year. The aggregate number, as well as the rate per hundred thousand, is steadily on the increase. Of this number 411,374 each year die before they are 9 years of age. The vast majority of the remainder die before they are 65. Only two in every 100,000 live to be anything like 90 and over. It is evident that most of our people die in childhood and in the prime of life. Few live to anything like old age, and, it is safe to say, none live as long as they could under proper conditions. Like a diseased flower, we perish in the bud.

A glance at the causes of death will show that nearly all die from tuberculosis, occupational diseases, nervous collapse, fevers, smallpox, cancer, diphtheria, venereal diseases and accidents—all preventable causes. Very few die from old age, the only cause people should die from in this age of the world. For the entire country, 446,056 over ten years of age each year die from occupational diseases and accidents, 156,578 die from tuberculosis alone, and about 6,000 from venereal diseases. Thousands upon thousands die from fevers, diphtheria, nervous exhaustion, cancer and smallpox. If we had no other data upon which to base an estimate the death rate itself would indicate very clearly that we are a disease-cursed nation.

The extent of venereal diseases alone is frightful to contemplate. Dr. R. N. Wilson of Philadelphia estimates that New York City harbors 225,000 persons afflicted with syphilis and 800,000 with gonorrhea in acute and chronic forms. This ratio, he claims, holds good for nearly all large cities in America. Dr. H. A. Kelly and Dr. Gihon agree with the estimates of Dr. Wilson. Dr. Kelly estimates that there are at least 2,000,000 cases of gonorrhea in the whole country; and Dr. Gihon estimates 2,000,000 cases of syphilis for the same territory. It is conservative to say that there are between 4 and 5 millions of people in this country suffering from venereal diseases.

But add to all this the helpless thousands of the blind, defectives, imbeciles, insane, infirm, cripples and sick that crowd our private and public institutions and you have a vision that sickens the soul. Such a vision forces the conclusion that we are a corrupt people, covered with putrefying sores from head to foot. It also raises such questions as, why are we sick? Is there any balm in Gilead for our bleeding wounds? Who will heal us?

Causes

Are men, women and children diseased, made to suffer and prematurely die by order of God, or society? Is sickness and infirmity constitutional and inevitable, or accidental and preventable? If we say they are constitutional and inevitable, the result of a Divine decree, then is it a stigma on God, and all human effort to abolish them useless? If we declare they are accidental and preventable, the products of social conditions, then is it a stigma on present civilization, and human effort to overthrow it is fully justified? If we hold disease and premature death to be of Divine origin then do we need a theological revolution; but if we hold them to be of social origin then do we need a social revolution. In either case we need a revolution.

Evidence is at hand to prove that the "sick and infirm" are social products and the primary need is a social revolution that will result in a clean, healthful civilization. Like the Christ, it is the mission of government to give every man life in abundance. If it refuses to perform this function then is it the duty of the people in general, and of the church in particular, to compel it.

We will not say all, but most, probably 95 per cent of all sickness and infirmities from which humanity suffers today, is the direct result of social sin. We suffer some from our own personal folly, but far more from social folly—more from collective than personal sinning. Our diseases spring from a culpable social disregard for those economic and sanitary conditions absolutely necessary to personal and society safety and wellbeing. Nearly all, if not quite all, of the diseases and infirmities which afflict and murder us are traceable to the following secondary causes:

1st. Heredity—Heredity is but another name for environment. Hereditary diseases are in the last analysis only environmental diseases. Heredity is only one of the many ways through which nature expresses the power of environment. When environment produces a human type that type is perpetuated through heredity until a changed environment changes the type. When society creates diseased people and then permits them to marry and beget offspring (a thing modern farmers would not allow among their pigs) then must it be expected that sickness and infirmities will continue.

2d. Occupational diseases and accidents (arising from insanitary conditions, unprotected machinery, reckless and unnecessary speed, and the use of poisonous materials) are such as blood-poisoning, painter's colic, miner's asthma, "phossy jaw," tuberculosis and physical mutilations. Thousands upon thousands die every year in our country from occupational diseases alone.

3d. Tenements—The housing conditions of most of the people at best are none too healthful but when you come to the homes of the laboring class and the city defectives you find veritable cesspools of filth and disease. Most of the housing conditions in most of the coal, coke and iron districts are anything but conducive to health and longevity. And when you come to city slums and tenements, where countless thousands huddle together, from whom pure air and pure sunlight are shut off, you find the breeding places of diphtheritic and fever epidemics. The modern city slums and tenements are our filth escape-valves, miasmic swamps, the grave-yard recruiting station, the guillotine under whose blunted blade the heads of thousands of helpless innocent victims are thrust to be severed by blood-curdling and soul-revolting processes.

In proof let me quote one little item, taken from a "Report on Woman and Child Wage Earners in the Men's Ready-Made Clothing Industry" just issued by the United States Bureau of Labor. On page 297 of this report this is said, "In the New York block designated Block 1, one of every nine children born dies before it attains the age of 5 years. The death rate for all ages for the city of New York in 1905-6 was 18.35 per 1,000, and for those under 5 years it was 51.5; but in this block it was 24.9 for all ages and for those under 5 years it was 92.2. The home finishers in the two congested blocks described seemed the poorest visited in New York, to have the dirtiest houses, the lowest standard of living and the highest disease and death rate of any section of the city." So far as health and longevity are concerned, it seems to make a big difference as to where and how people live.

4th. Poverty — Robert Hunter, the author of "Poverty," tells us there are 10,000,000 poor in this country. That statement was made a few years since. There are more now than then. But think, if you can, what it means to the health and strength of ten millions of people to be improperly housed, fed, clothed and environed. It is this widespread and dire poverty that drives people into slums, into death-dealing environments and occupations; to eat, drink and wear unfit things. Economic dependence and poverty compel people into self-murdering conditions, actions and relations. Saul has slain his thousands and David his tens of thousands but Poverty its hundreds of millions.

These causes are interdependent. They grow out of each other. Their common cause is social sin. The social sin responsible for the whole brood is Capitalism, the economic system that makes money out of the health and life of helpless men, women and children. It robs us before we come into the world, when we are coming into the world, while we are in the world and when we leave the world. It is responsible for human deterioration, unfit parentage, miasmic slums and tenements, occupational diseases and accidents and general poverty. It is the rock-bottom cause of our sickness and infirmity. It skins, butchers and quarters the race for dollars and cents. Capitalism is the sin of sins; and it is making its own hell.

The Cure

To our way of thinking the Christ had the true order of things. He forgave, then healed. This is prophetic of the proper order of social procedure. We must repent and forsake our sin before we can be made whole. We must destroy poverty, tenements, occupational diseases and accidents, insanitary housing, working and playing conditions; we must give to children good parentage and proper homes, and, before we can accomplish all this, we must destroy capitalism, the cause of it all. We must destroy capitalism and substitute Socialism.

Capitalism is the cause of our social ills, sickness as well as other things, and the only real cure for them is Socialism. If Capitalism is our sin and shame then is Socialism our righteousness and glory? Socialism will properly feed, clothe, house and environ the people; it will heal the sick, cure the infirm and, if it cannot raise the dead, it will prevent people from dying before their allotted time.

Has the Church no part in this work? She has grown to be a world power; she has a free voice, press and ballot, things Christ did not have, and by the full and united use of these she could soon destroy the reign of Mammon and